

A
D I A L O G V E
O F D Y I N G W E L.

First written in the Italian tongue. by the Reuerend father Don Peeter of Luca, a Chanon regular, a Doctor of Diuinitie and famous preacher.

VVherin is also containd sundry profitable resolutions, vpon some doubtful questions in Diuinitie.

*Translated first into French, and
now into English.*



*Watch and pray for you know not when the
tyme is. Mat. 23.*

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DIARY

OF

THE

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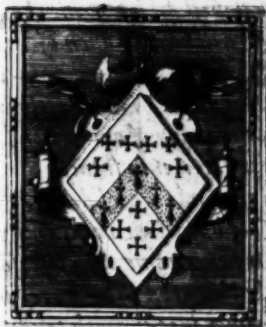
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TO THE RIGHT
REVEREND, LADY
IOAN BARKLEY, ABBESSE
of the English Monastery of Nunnes of the
holy order of S. *Benedict*, in Bruxels.

Right Reuerend, I heer pre-
sent vnto your perusal this
dialogue of dying wel, a
woork more of woortb for
the goodnes then in value for the
greatnes.

A 2

It was

It was first written in the Italian
tongue by a deuout Chanon of Luca, &
by M. Peeter Frison a deuout Chanon
of Rhemes (wel knowne through his
pietie vnto many of our nation) it was
since translated into french.

The remembrance of death as Bisshop
fil her (of blessed memory) was wont to
say, doth neuer come out of season, and
thus spake that good father in regard that
the remembrance of death tendeth vnto
a care to endeuour to dy wel, a matter of
moste important consideration vnto all
that line.

There are sundry serpents and mon-
sters that out of filth and corruption do
take their originals, and so in lyke man-
ner was that ugly monster, called death;
out of the filth and sin of our first aunce-
ter, first engendred. The agillitie & arte
of this moste mercilesse tyrant cōsisteth
in the continual casting of deadly dartes,
and

and infynit hee throweth out, even in
euery moment, neuer ayming but at ly-
ning hartes, neuer missing those hee ay-
meth at, neuer is there any armour to
bee found that may withstand his bart-
piercing force. VVherefore seeing to a-
uoyd death there is no remedy, the reme-
dy then that remayneth, is the lear-
ning how to dy wel: this lesson the
ensuing dialogue teacheth, only truan-
ts neglect to learne it, but attentive
schollers do deeply imprint it in me-
mory.

To your good Ladiship I dedicate the
same: vnto you the first Abbesse of your
holy order reuyued in our nation, whose
posteritie by the diuine prouidence may
come to brighten our country with their
shyning sanctitie as your predecessors
heretofore haue donne: after that S. Au-
gustyne had brought and taught vnto
the English people the first knowlege &
A 3 belief

belief in the true God and his deer sonne
and our Saniour, Christe Iesus.

A religious man was this first Apostle
of ours, and of your order, as also were
those holy Abbesses and religious virgins
so much comēded by the venerable Bede
and other veritable writers, in there
relating their holy lines and wonderful
miracles, yea euen after their deathes,
which were true arguments of their
dying wel, the which they wel learned to
do whyle they liued, as he graunt wee al-
so may to whose holy tuition I leane your
Reuerend Ladiship. This 3. of April
1603.

Your Ladiships very
much deuoted

R. V.



THE AVTHORS PROHEME.



ACCORDING to the iudgement of Aristotle, man of all mortal creatures is moste prudent, for that hee alone foreseeith thinges to come, and therefore differeth from the brute beast, which regardeth only thinges that bee present.

Man therefore seeing hee must dy, is by his natural wisdom enclyned to foresee his death, the cogitation wherof is vnto him a thing more terrible, then any other thing els whatsoever, and it much more doth importe him.

He therefore that desyreth to walk wisely in this miserable lyfe, must in such sorte prepare and dispose himself for dreadful death, that when it approacheth neere vnto him, hee be not taken vnprouyded, and that for want of

due consideration be lose not the chief felicitie,
and besydes that be assigned for euer vnto the
paines of hel VVherefore being desirous to
begin this discourse of the arte or science to
by Wel: for an introduction therunto I
presuppose suche an imagined nar-
ration as heer ensueth.

A DIA-





A DIALOGVE OF DYING WEL.



HERE was a marchant
which trauayling into a
far countrie, as hee wan-
dred out of his way, hap-
pened to come into a
great wildernesse, where
he chaunced to meet with an old Ere-
mite, who through great age was euen
ouerspent & worne: with whome after
he had begōne to enter into discours he
asked him what he did their in that soli-
tarie place, now so neere vnto the date
of his death. The Eremite answered &
sayd. Thow shalt (my sonne) vnderstād,
that when I was in the flourishing age
of thirtie yeares, I forsook the deceitful
world, and retyred my self into this so-
litarie place, heer to do some kynde of
penance for my former synnes, and to

A 5 learne

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learne to dy, and heere haue I continually dwelt in solitude these threescore and ten years. Then the Marchāt said to him, it seemeth too mee a thing very superfluous that thou shouldest seek to learne to dy, seeing thou (beeing a mortal man and already an hundred yeers old) must needs dy, and that verie shortly. The Eremite answered, this is that which I feare & not without great astonishment do euerie day think vpon, cōsidering that I am not redy for death, and neuerthelesse I know assuredly that I must dy.

To this then quoth the Marchant: what thing is it to know how to dy? The old Eremite answered him: to know how to dy, is no other thing, then to flie all things that may offend our lord God, and with diligence to doe all that hee commādeth, obseruing obedientlie all his preceptes and commandements, and to be in suche wise neat and cleane in cōscience, that arryuing vnto the last end of our lyfe wee may be receaued into the euerlasting rest of the cittizens of hea-

of heauē. At these woordes the Marchāt begining to feel in his hart some suddaine motiō to the change of his lyfe, sayd vnto him againe, o deere father, your talk greatly pleaseth mee. Tel mee I beseech yow, could yow giue mee some good instructions touching this moste necessarie point of dying wel? Herevnto the Ermite answered that he was very willing to make him partaker of such gaine as alredy himself had gotten by his study in that science, & there-withal asked him what trade hee liued by, hee answered that hee was a Marchant, whervnto the Ermite added: that the arte of a Marchant is to sel his marchandise deer; and to buy good cheape: yf thou then desire (quoth hee) to make a good market, and to buy a treasure incomparable, and far beyond all estimation, for a litle price, behold heauen which is so great and glorious, and buy it with thy temporal goods, giuing them to the poore for thee loue of God.

Then thee Marchāt beeing desirous
to bee

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to bee further satisfied, asked him againe, saying, o deere father and my good maister, I pray yow tel mee, yf so be that you had a scholier, whome you loued wel, or a sonne, whome you deerely affected, what arte principallie would you teache him? The Ermite answered: setting a syde all secrets, all artes, all experimentes and all sciences in the world, other arte would I not instruct him in then in the arte to dy wel, because it excelleth euerie other science, thesame being more necessarie, more profitable and more worthie, then the others, as without the which a man cannot purchase paradise, nor escape the horrible paynes of hel. These other artes do teache to dispute, to talke, to measure, to number, to sing, and suche like exercises, which are all of litle value, and only vsed of men whyle they liue in this miserable and transitorie lyfe, but the arte to dy wel, teacheth thee to get paradise, where each science, and all kynde of knowledge is to bee found: By thee liberal

beral artes, thow shalt get wordlie glorie and earthly substance, which mozte speedely passeth a way: but by the arte to dy wel; is gotten the g'orie of heauen, which endureth for euer, by this arte is our soule saued, and wee haue this life onlie to the end, to learne the arte to dy wel. To this our lord Iesus Christe doth inuite vs, in many places of the gospel: as where hee saith: *Estote*

Math. 25.

parati quia nescitis diem neque horam, that is to say: Bee ye in a readines, because ye know not the day nor the hower. Againe: *Estote parati quia quia hora non patris filius hominum veniet*, that is: Be ye prepared because the sonne of man wil come what hower ye think not. To come to this knowlege the saincts and true philosophers haue taken great traual and paynes, because this science alone helpeth more then all the other together. In this day and night the holie fathers did exercise themselves, and now euerie good religious person and true deuout Christian putteth all his studie to learne to dy wel: yea hee is
not

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not a true christian, neyther can be called a wiseman which doth not procure some meanes to learne this so worthie and so necessarie a science, without which, none can dy wel, nor consequently be saued. For as sainct Bernard saith, *venientem mortem nemo bene excipit, nisi qui se ad ipsam dum viueret, bonis operibus preparauit*, that is, No man doth wel receyue death, but hee that while hee liued, did prepare himself for it, by good woorkes.

The passage of death beeing then more perilous then any other thing (for as muche as that therein either is lost the soueraigne good, and eternal damnation purchased, or els the blessed & perpetual felicitie is thereby wonne, and the euerduring payne of hell is thereby auoyded) wee ought with all carefulnes and diligence to prepare our selues for that passage, in which the whole conclusion and end of all our doings consisteth: because hauing made this passage as it requireth & with behooful meanes, wee become happie for euer:

euier: whereas contrariwise doing euil wee do foreuer lose the ioyes of paradise. If a iudge were to giue sentēce in a case whereon depended thy whole substance, or yf thou weare to yeeld accōpte of some administratiō or office of great importance, thou wouldest not fynde repose either night or day, thou wouldest not sleep one hower soundlie, nor eat one morsel of meat with pleasing taste, thou wouldest neuer laugh nor vse any recreation vntil such tyme as thou wert freed from that perillous estate and businesse. Alas then, how great is the ignorance of miserable wordlings, which beeing to make this so painful and dangerous a passage (wherevpon dependeth all our good) do arryue and come thereunto like vnto brute beastes, without any preparation at all.

When an imprisoned malefactor hath receaued sentence of death and knoweth hee cannot escape, oh how many waylings, and how many lamēttings maketh the wretche in that time,
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seeing that assuredly he must forthwith be put to death. In this case are all men being found to bee, against whome as soone as euer they be borne, in this miserable and transitorie lyfe, the seuerer sentence of death is pronounced. And so do wee all stand in this world, as the malefactor standeth in prison, condemned to death & readie to goe vnto execution. Of whome as it is said, that hee lieth in prison vpon his life, so of vs all may it truly bee spoken, that wee are in this prison of the world, and ly vpon our lyues, which beeing considered: oh how much ought wee to weep, and how much ought wee to be careful and diligent to prepare our selues for death.

When the marchant had vnderstood all these things, being then brought into great perplexitie, he said vnto the Ermite, o father and maister I hartely desire that you wil vouchsafe to instruct mee further in this so woorthie and necessarie arte, of dying wel, that I
may

may thereby know by this your charitie that you haue chosen mee for your sonne and disciple: and yf in this moste healthful science you haue any secret or worthie point, I beseech you for the loue of God before you pas from this our mortal lyf vnto the lyf euerlasting, to discouer vnto mee thesame. Then the Ermite answered him, saying: my sonne & welbeloued scholler, now do I know that our Lord is hee, that maketh thee to speak, and therefore, I wil not denie thee thy request. Know thou then that I beeing an hundred yeares old, am assured that the end of my lyfe cannot but bee neere, wherefore hauing studied for the space of seauentie yeares, to learne this science of dying wel, It hath pleased almightie God to reueal vnto mee sundry secret & especial poynts of thesame, the which I wil cōmunicate and shew vnto thee for the cōmō good of all them, that wil learne to dy wel, to the end that by thy meanes they may bee published vnto the world, and especialy to such godly and deuout

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myndes,

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myndes, as aboue all other things desire to obteyne (through the grace of God) the glorie of paradise, yt euer then to any sacred sermon thow didest giue attentiu eare, instantly then I pray thee, that vnto this present discourse, thow wilt more then euer bee heedful and attentiu, and for the time not to interrupt my speech. And this beeing said the Ermite began his discours as followeth.

THE DIVISION OF HIS NARATION.

THe doctrine of dying wel conteyneth three chapters and twelue golden rules.

The first fowre, in the first chapter, are called rules of health, for that whyles wee are in health they teache the meanes to dispose our selues for death.

The other fowre are called in the second chapter rules of infirmitie, which wee ought to obserue for dying wel, in our sickness.

The fowre last are called in the third chapter rules of extremitie, because wee are by them instructed

instructed in fowre principal pointes which wee ought to obserue at the last end of our lyf, to the end to passe securely the passage of death.

The first chapter sheweth the long preparation that a man is to make during the tyme of his health.

The second chapter sheweth the disposition more neerer which a man is to make in the tyme of sicknes.

The third conteyneth the last preparation, which a man is to make euen at the very end of his lyf.

THE FIRST CHAP- TER CONTEYNING RVLES *of health, sheweth what a man ought to do about dying wel; the whyle he is in good health.*

NO man ought to defer vnto the last hower, to prepare himself to dy, but very behooful it is that euery one dispose himself during the whole tyme of his lyf; that wel he may passe the last passage of death. Therefore

The first rule.

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then whylest thou arte in good health obserue and keepe these fower fruitful rules. The first whereof is this, bee alwayes myndful of death, because therein is conteyned a great secret which of few is ynderstood, & of fewer practised, for that by the onlie meditation of death in due manner often vsed, sufficient remedie is found against all our spiritual infirmities. And therefore Kinges, Princes, Prelates, and riche men of the worlde, who with all industrie do put away frō them the remembrāce of death, do herein greatly offend, because more then any other thing they ought to haue it in continuall cōsideration, for that to flie the meditation and remembrance of death is no other thing, then to cast away from them the grace of the holie ghoste, which bringeth oftentimes into the myndes of sinners, such feareful remembrance, to the end that being thereby terified, they may more easelie returne to good lyfe, and attaine to eternal felicitie.

And to the end that this so good and
profita-

profitable doctrine, may alwayes rest fixed in thy mynd, I wil in few wordes declare vnto thee, the marueylous fruites that proceed of this continual memorie of death,

The first frute that it produceth is a profound and entyre humilitie: for yf thou think often tymes on death, thou doest abate and put downe as it were perforce, all pryde arrogancie and insolencie, & become gentle humble and meek. For who is hee, that considering in how short a tyme hee is to returne to ashes can wax proud? we read in bookes of natutal philosophy that the peacock (a moite faire bird) beholding the great beautie of his glistering fethers; he reioyseth greatly, spreading out his maruelous faire taile in signe of his gladnes: but eft-soones beholding thee foulenes of his feet, he then becometh altogether heauie & his pryde is abated, & sodainlie hee layeth downe his winges and tayle, and for great sorrow, maketh a lamentable crie. Euen so a man made proud either through

The first
fruit of the
remembrance
of death.

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his riches, beautie of his bodie, or by glorying in his parentage, or for other worldly causes exalted, yf hee shal consider the miserie of his end, and in how short a tyme all his glorie is to be resolued into smoke, he wilbe constraigned to lay a side all pride of mynde, and to cloath himselfe with humilitie and lowlines.

To this end at the triumphant coronation of the Pope a woorthy custome is obserued, that a litle towre beeing tyed to the end of a staf it is held vp and set on fyre, and beeing in opē view suddeynlie burnt, one with a loud voice crieth out saying. *Sic transit gloria mundi* Pater sancte, that is to say: Euen thus (o holy Father) passeth a way the glorie of the world, And for this cause also a holy Patriarke desyrous in that high dignitie to keep himselfe humble and lowlie, ordeyned, that the makers of his tombe (the worke where of he would should continew all the time of his lyfe) euerie time that he was in any great pompe should appeare before him and
rel

tel him how his tombe was stil in making, and that therefore he should prepare himself for death: and this he did that such remembrance might alwayes in the midst of wordlie honour keep him humble and lowlie.

The other merueylous profit that cometh of the meditation of death, is a sufficiēt remedie against coueteousnes: for the man that perswadeth himself to liue euer in this world, can neuer be cōtent nor satisfied with heaping vp of riches, but becometh wholly insatiable: yet when hee remēbreth that ere it be long he must leaue all things, and cannot carie away with him so much as one half peny, then beginneth he to dispise all the goodes of the world: This is it which S. Ierome wryteth to Paulinus, saying: *Facile contemnit omnia, qui semper cogitat se esse moriturum*, that is: he which euer hath in mynde that he shal dy, doth easelie contemne all things. And Salomon saith that a man liuing long in abundance and glorie of the world, ought to remember the darke and ob-

The second
fruit.

Epist. 103.

Ecclesiast. 12.

A DIALOGVE

scure time of death, which beeing once come, shal make euerie man know, how vaine and brittle haue bene the thinges which are past and gon. And Plato highlie commending this meditation of death, sayeth, more worthie philosophy then this can not bee found. Whoso then desireth in short time, and with ease to become a perfect philosopher, yea a godlie man and beloued of God, let him giue himselfe wholie to thee meditation of death, and he shal fynd by sure experience, that my wordes are neyther false nor vaine.

The third
fruite.
Lib. 16.
moral. cap.
vlt.

The third fruit of the remembrance of death is, that all desire of carnal lust is theirby easely extinguished. S. Gregorie witnesseth this, where hee saith: Nothing auayleth so much to tame the desires of the flesh, then the memorie of death, and to think what this poor flesh shal become, when the soule hath left it.

The sainctes which wear by nature cloathed with frayle and wanton flesh, as wee are, through help of this exercise of

cise of the mynd, did easelie ouercome
all fleshlie motions, as it is red of ma-
ny, and speciallie of an Ermite who
beeing much assaulted with the temp-
tation of the flesh through an imagina-
tion that the diuel presented before
him of a yong woman that was dead,
on whome in the tyme of her lyf he
had bene enamoured, hee digged her
dead body stincking and ful of wormes
out of her graue, and casting himself
vpon this carcas licked it with his ton-
gue, and smelling the filthy sauour said
to his flesh, go to now cruel and vnta-
med beast, take now thy fil of that
which thow haste affected with an vn-
measurable and dissolute loue, and so
by this meanes hee was freed from
this his fleshly temptation.

The fourth commoditie rising of
this consideration is, that not only pride
couetousnes and leacherie are thereby
ouercome, but also euerie other sinne
may by it bee auoyded, as the scripture
testifieth. *In omnibus operibus tuis, memorare
nouissima tua, & in aeternum non peccabis.* In

B 5 all thy

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all thy woorkes remember the end, and
thow shalt neuer sinne. And to the same
effect a holy Abbot said: *Semper memor
esto exitus tui, & non eris delictū in anima tua,*
that is, remember alwayes thine end, &
their shal neuer bee synne in thy soule.

But what need I to remember thee
of the merueylous fruits of the first
rule, which are almost innumerable? by
this thow shalt easely get patience in all
thy troubles: for euerie man in trouble
is greatlie comforted, when he thin-
keth that by death all aduersitie is end-
ed, and that after death great rewar-
des are prepared for all those that bee
truely patient. By this; feare is engen-
dred in the soule of a reasonable crea-
ture, which is the beginning of the a-
mendment of lyf: for who is so sence-
lesse, that considering wel and diligent-
lie the circumstāces of death, doth not
from top to toe tremble and quake:
And yf thow wilt say vnto mee, I can-
not feare death, then must I answer
thee, that it proceedeth of these causes,
eyther that thow arte not a reasonable
creature,

creature, or that thow arte without vnderstanding, or els that thow art ignorant how to consider and think on it wel. It is no sinne to feare death, because this feare is natural, and was in our Sauour Christe, in as much as hee was man, and wee fynde that the wise and natural philosophers had an apprehension of death: but out of doubt, it should bee a moste greivous & enormous sinne, yf for such feare one should desyre to continew & alwayes remaine in this miserable lyfe, yea against God almightie his wil and pleasure. And the feare of death in this manner, is reproued in holy scriptures. It is good then to feare death when such feare induceth thee to the feare and loue of God: but it is a verie il thing to feare it when thow art therby disposed to gaine-say the holy wil of God. I speak to thee of this laudable and profitable feare, and thereto I inuite thee, seeing without it holy men haue not profited in the perfection of christian lyfe: I refuse and greatly blame, that other vnmeasured
feare

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feare of carnal and wicked men.

If thou take a custome to remember death in all thyne acts and deeds, thou wilt become so timerous to displease almightie God, that thou wilt cast from thee all slouth and sluggishnes, and that this is true, is apparant, because yf thou shouldest think that to morrow thou must needs dy, suddenlye thou wouldest bee made wel disposed to all good woorkes. Oh how much almes, how many prayers, how great contrition, and what number of teares sobbes and sighes wouldest thou make and powre out? Fasting would not bee hard for thee, nor to pardon thine enemies, nor yet to make restitution of euil gotten goods. And therefore when thou art tempted with slouth, or that wel doing griueth thee, take this spur (of the remembrance of death) and therewith prick thyne asse forward, driuing him on and saying together with Salomon, bestirre thee to doe good, for thou arte to go out of hand where thou cast not woork any more
for

for thy profit and commoditie. S. Gregorie saith, *valde se sollicitat in bone opere*, S. Greg. *qui semper cogitat de extremo fine*) that is: he maketh himself verie diligent in good woorks, that alwayes thinketh on his last end. And Seneca not disagreeing from this our purpose saith, nothing helpeth so much to temperance in all things, as the often thinking vpon death: wheerwith thou maiest direct thy whole lyfe, euen as the gouernour of a ship doth direct his vessel, who desirous to bring it wel home into the hauen, setteth himself at the sterne in the end therof, so putting thy self by consideration into the end of thy lyfe, thou shalt guide thy soule to the hauen of health.

Set thy self then continually to consider the end of thy lyfe, and yf there commeth vpon thee a desire of worldlie riches, say within thy self: I must dy shortlie, and I may dy euen this hower, it standeth mee vpon therefore to take heed, that for transitorie gayne I doe not lose my soule and euerlasting blisse.

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blisse. If thou bee tempted with ambition, and worldlie glorie, run immediatlie to the remembrance of death, & say to thy desire: If I am to dy shortly, and peraduenture to day or to morrow, what need haue I to think how to make my self great in this world, where I am to abyde so litle and short a time? So in euerie other carnal desire, and in euerie other temptation that may come to thee, eyther of hatred, or of enuie, or of pryde, or of gluttonie, alwayes thou shalt help thy self with the remembrance of death.

And their shalbe no sinner so great, that with this onlie remedie wel vsed and practised, shal not be able to leaue sinne, and to do trew penance with perseueration. And note that this remedie although it bee profitable to all, yet is it much more profitable to beginners, and to those that be nouices in the way of our Lord, then to others that be wel forward or come to perfection. Therefore (as a holie father saith) for those that haue gotten an habit in

bit in synne, and for the beginners in spiritual lyfe, the remembrance of death is no lesse necessarie and needful then daylie bread vnto the lyfe of the bodie: yea it is wrytten, that without such remembrance hardlie any one can bee saued, for the scripture saith: without feare no man is iustified, which feare is wont to proceed of the remembrance of death. Seeing then that thow knowest sufficientlie the medecine for all thy spiritual infirmities, yf thow do not put it in practise vsing it when thow haste need, the fault shalbe thine. And yf thow wilt be a diligent obseruer of this vniuersal remedie, at the last end of thy lyfe, that may be trewlie sayd of the, which a bishop called Theophilus, said vpon his death bed vnto the abbot Arsenius. Blessed art thow Arsenius, which haste alwayes had before thine eyes this last hower of death.

The Marchant hauing with much attension heeded these the Ermites woords, and not without great cōtention

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ration receaued thereby the aforeſaid fruites, beeing filled with a kynd of ſpiritual ſweetnes, hee ſaid vnto the Er- mite: Father, of two thinges I do much meruaile, the firſt is, that ſo few by this ſo eaſie-way of the remembrance of death, eudeuour themſelues to get ſo many marueylous ſpiritual commodi- ties: the ſecond is, how it cometh to paſſe that many think and remember themſelues of their lyues laſt hower, & yet notwithstanding do not attayne to one of the leaſt of theſe fruits and mar- ueylous commodities.

To this answered the olde Ermite, I ſhal not be able (my ſonne) without teares to anſwere thee, if I aſſoyle thy propounded queſtions, ſeeing ſo great a multitude of chriſtians to bee damned, which ſo eaſilie might ſaue themſelues, for I am by fraternal charitie conſtrai- ned to this grief and compaſſion of the ignorance and negligence of the world.

To the firſt then I anſwere, that the world is ſo full of ſo great ignorances and blyndnes, and the health of ſoules ſo little

so litle or nothing cared for, that one ducat of gold, or one carnal contentation is more esteemed then a thousand heauens. The least thought or care, that worldlings haue now adayes, is of their saluation. Therefore it is not to bee marueyled at that so few be saued, but it is to bee wondered at, and a thing to make euerie man amased, that in a reasonnable humain creature can raigne so great blyndnes and so litle care of a thing of so great a weight as his saluation. To the second I say, the cause therof is, that they know not how they should think on death, for their thoughts thereon are superficial and short and not vsed with due meanes: and therefore it is no meruayle yf of such cogitation they carie away litle or no fruite at all. Few preachers of this tyme haue care to teach, in what manner a man ought fruitfullie to meditate and think vpon his death. Some because they neyther think vpon it themselues, nor take delyte in it, as they that be more seculer and wordlie then

C holie

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holie and religious. Some others disdain to handle a matter so base, saying they be things for women and simple folkes, and therefore they goe aloft by the toppes of trees, disputing high things without fruit, and do not see that the principal intent of a preacher ought to bee, to teach the way to saluation, the which consisteth in rooting out of vice and planting of vertue: and to do both the one and the other himself.

Nothing truely is more apt and profitable than the continual remembrance of death, and the meditation thereof vsed and practised as it ought to be. By this meane all wyse men haue come to be good Christians. And all Catholyke Doctors with all their learning, haue not found a better way to shonne sinne and follow vertue, then the remembrance of death. Wyse Salomon, diuine Plato, moral Seneca, yea and all our holy men of tyme past, as wel learned as vnlearned, haue of one accord confirmed & approued this our doctrine of death,

of death both with woords and deeds. Onlie the miserable and ill Christians be those, that make therat a ieast, and mock and scorne it, but in the end they wil fynde themselves mocked and deceaued.

Then said the Marchant, let vs let others go at their peril, that wil not seek to bee saued, and let vs attend to our owne saluation: wherefore with great desire I look that you vouchsafe to instruct mee, in what manner the remembrāce of death ought to be vsed, that it may bring fourth the fruits aboue rehearsed. The Ermite answered, yf I yeild to thy desire, I doubt I shalbe to long, yet considering that moderate length in a doctrine profitable and necessarie is not reprehensible, especiallie when the hearer is wel disposed, it shal not be grievous vnto me in the first rule to lengthen my speach more then I thought, for thy greater profit and better contentation. Marke then that by three meanes a man may haue thee remembrance of death, the which shal

Three meanes to haue the remembrance of death vnto profic.

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bring thee to taste thereof in such wise, that exercising thy self in them, thou shalt reap the fruites before mentioned.

The first
meane.

The first meane is, willinglie to heare speaking and preaching of the terrible conditions & paynes of death, and willinglie to read spiritual books, where that matter is hādled, and where the stories and examples bee written of many persons, which by feare of death haue bene conuerted. For such examples help much, and not a litle moue sinners to repentance.

The second
meane.

The second meane much more effectual then the first, is willinglie and oftentimes to go to see men when they be in the agonie of death, and whē they passe out of this lyfe, and when they be borne vnto their graues: and besydes to accustome to visit Churcheyards and monuments and sepulchres of the dead.

Oh how profitable is such an exercise as this, yf it bee vsed with a deep and discreet cōsideration: where-vpon
the

the wise man saith: it is better to go in- Ecd. cap. 7.
to the howse of mourning, then to the
howse of feasting. Wheare the dead bee
lamented, there occasion is geuen vs
to remember our selues of the end of all
men.

And the better to print this remem- Beholding
causeth re-
membring.
brance in themselves, some haue taken a
dead mannes head, and kept it in a se-
cret place, and certaine tymes in the
week set it before their eyes, and verie
wel and diligentlie considered it, and
by way of imagination kept long talk
with it, and this not euerie day but
once or twise a week, because it so mo-
ueth more our affection, then it would
do yf euerie day wee should see the-
same: for by long custome being once
made familiar vnto vs, it would moue
vs nothing at all.

A great sinner that some tyme vsed
thesame; asked diuers questions of a
dead mannes skul which he kept, as
thus, tel me yf it please the (o lothsome
and deformed head, whose head haste
thow bene and what cause hath made

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thee so vglie? where bee thy fine yealow
heares? where is thy faire white fore-
head? where is thy cleare shyning eyes?
where is thy tongue that so wei could
speak? where be all the liuelie fences of
thy bodie? where is thy face so goodlie
and so faire? where is thy trim delicate
skin and flesh? Thow arte now without
a nose, without eyes, without eares,
thow haste not so much as one haire
left vpon thy head. : what rasor hath
bene so cruel that it hath shauen away
all thy haire and flesh; euen to the very
bone? who hath taken away thy beau-
tie? who hath made thee so monstrous
and il fauoured? whereof cometh so
great deformitie? Thow arte to vs that
beliuing so horrible and vglie to be-
hold, that thow puttest euerie one in
feare.

The head with lamenting voyce &
wayling woordes he imagined to an-
swere him thus, I was the head of a
youngman, beautyful, rich and mightie,
which in the short tyme of my flourish-
ing youth gaue my selfe wholie to car-
nal

mal lust and wordlie pleasures. I took no heed of my fathers admonitions, godlie talk I vtterlie dispised, mocking simple and deuout people: and beleeu- ing that I should haue bene a lōg tyme happie in the world, I neuer thought vpon death I was altogether drowned in worldlie desires, and so liuing in iolity, singing, dauncing and laughing, I was sudainly assaulted, with a sudain & deadlie disease, in which seeing my self in so short a tyme depriued of all my ioy, and in a manner desperate because I had neuer done good workes, I began with my self not without fore grones and deep sighes to consider myne estate, saying: alas vnhappy that I am, I see my selfe depriued of all thinges that did delight mee: o poor yongman whereto am I now brought? I must leaue the world that I did loue so much: alas what helpeth me now my vading goodlie beautie, in this miserable state? o cruel death, how bitter is the remembrance of thee to a merie harte, which hath alwayes flou-

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rished in delightful pleasures? o how
 horrible is thy presence to a youngman
 healthful, lustie and beauteiul, & to him
 that taketh delight onelie in worldlie
 pleasures and prosperities: I see thow
 comest to meelyke a traytor, with de-
 ceytes, laying wayt for my lyf, I feel
 thow bynd:it mee hand and foot, and
 by thy cruel forces suddaynlie bound
 and taken, I see I am drawne as a
 thief, and malefactor to the miserable
 punishment of myne end: seeking ayd
 in so great sorrow and payne I finde
 no help nor succour, neyther of riches,
 nor of freinds, nor yet of kynsfolkes, &
 why? the hower appoynted of God is
 comme, I must needs go, and I know
 not whether, I depart from this world
 that I loue so wel, I leaue all my world-
 lie goodes, and my worldlie felicitie
 greatly against my wil: and so weeping
 and howling without hope of Gods
 help, I was of cruel death preuented
 and in a moment lost all my prosperi-
 tie, the wretched soule was assigned to
 the euerlasting paynes of hel, and my
 corrup-

corruptible bod.e lost all his beautie,
and became lothsome and stinking, &
the food of wormes.

This sinner with this head made
many other long discourses, and had
many imagined speeches, ful of com-
punction and verie profitable to him
that desireth to dy wel, the which did
in such wise imprint in his mynd the
remembrance of death, as thereby hee
profited greatly in the way of saluation,
for he thought, that all the miseries a-
boue mentioned hee might proue in
himself, yf hee should not against the
bower of death be wel prepared.

But to be short, I leaue this second
mean, and come to the third, the which
is yet of much more effect, then eyther
the first or the second. The reason
whereof may easilie be comprehended,
for in the first the miserable paines and
anguishes of death are heard with the
eares, in the second they be as it weer
seene with the eyes, but in the third
wee feel them in our selues. The hea-
ring surely doth moue much, the seeing

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doth yet moue more, but the feeling farre more moueth then either of the other. Yf then the first and second mean to meditate vpon death do not moue thee, take the third; which is practised in this manner, Imagine with all the forces of thy mynd, that thou art presentlie in that last sicknes, in which thou shalt be compelled to passe from this lyfe to another, and thou shalt transforme into thee all those accidents, which in that hower may happen thee, and make them with thy mynde present vnto thee, intentiuelie considering all the anguishes, sorrowes and paynes of that heauie & doleful tyme, as though now presentlie thou wearest in the verie agonie of death, and think thereon not as it shal come, but as yf euen now at this instant thou didest feel in thy self the verie paynes and agonie thereof: with thy thought then and with thyne imagination, thou shalt suppose that thou art in thy bed, forsaken of the phisitiōs, as one without all hope of recouering
bodilie

bodilie health, when thyrōgue fayleth
 thee, the sences of thy bodie cease to
 do their woonted offices, thow seeist no
 more, nor more shal euer see in this
 lyfe, thow speakest not, nor euer shalt
 in this world speak more, eyther wel
 or il, thow hearest no more, thow ea-
 test no more, thy pulse is scarfelie to be
 perceyued, thy bodie in all partes vexed
 with payne forsaketh thee, thy mem-
 bers moue no more, thow liest in thy
 bed like an image of wood or stone,
 thow sweatest from top to toe for ex-
 treampayne and torment, their doth
 remaine in thee but a litle breath, and
 in this manner, sorrowing, gaping, for
 breath and striuing with death, thow
 lyest for a litle tyme in such horrible &
 terrible paynes, both of mynde and of
 bodie, as in this lyfe thow neuer didest
 feel so bitter griefes, The synful soule
 seing herself forsaken and abandoned
 of the bodie, whome she loued so deer-
 ly, with deep sighes (her estate tho-
 rowlie weyghed) knoweth she can haue
 neyther succour nor help of the world
 in this

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in this her extream need : and therfore on her owne part willing to comfort and helpe her self, beginneth to think on her workes, yf yet in them she might finde some refuge: but not able to finde in her self any other workes then weightie and wicked vices, she maketh far greater sorrow then before. Yet searching yf on any syde she might finde refreshing in this her hard and bitter case, she then with wayling tourneth her to the mercie of God, but therewithal knowing this her conuersion to rise of seruile feare seeth her self not in this last hower woorthie of mercie, but rather of all rigour of iustice, forthwith is wholly cōfounded, not knowing how to escape this horrible and feareful iudgement of the moste great & iust iudge, before whome the poore and vnhappy soule is now to bee called to appeere in iudgemēt, & to render a general accompt of all her actiōs euē to the least thought; then the sorrowfull soule seeing her self in so great extremitie, and not able to satisfie so great a iudge:
because

because so trait an accompt is demaū-
 ded of her, as of all her worldlie goods,
 of her worldlie honours, of the mem-
 bers of her bodie, and of their powers,
 and how she hath vsed them to the ho-
 nour of her creatour, and the miserable
 soule not knowing what to answere,
 the eyes of her vnderstanding beeing
 opened, she knoweth that she is not of
 her self by the guiltinesse of her owne cō-
 sciēce woorthie of glorie but deserueth
 payne, and therefore vtterly desperate,
 seeing she can fynde no relief to ease her
 vnshunnable payn, but rather the en-
 crease, therof seeing the diuels appeare
 before her with moste foule and vglie
 shapes, like fiers lyons watching to de-
 uour her, she then more unhappie
 than any other creature, in that instant
 feeleth such bitter grief and sorrow,
 that she is forced for vehemencie of her
 vnspeakable passions, to forsake for
 euer her miserable and contemptible
 bodie. And so suddaynlie taken by those
 cruel fiendes of hel, she is with such
 grief as cannot bee vttered bound and
 brought

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brought against her wil, to that vnhap-
pie and sorrowful countrie, where
beeing cast in burning fire she their re-
mayneth in cuerlasting wo and payne:
and the dead carkas now become car-
rion, and all foule and stinking, with a
litle sound of belles, and with weeping
teares of kinsfolkes is brought vnto the
graue, whereafter it is put in the grouūd,
it is soone deuoured of wormes, & tur-
ned into earth and ashes. And then is
verified, the saying of Dauid in the
Psalme, *Perijt memoria eius cum sonitu, &*
iusus in eternum permanet, that is: his me-
morie hath perished with the sound, &
the iust abydeth for cuer, and thus is
the end of this worldes pomp and
glorie.

Psal. 9.

Of how great effect the remembrāce
of death may bee, is shewed by many
examples, and chiefly by that which
Iohn Climacus recytereth of a moste
negligent and keycold religious man,
who taken with a grievous sicknes, was
within a while rapt in spirit, and when
his soule was (as it weer) cleane sepa-
rated

rated from the bodie, hee saw the iust iudgments of God, & afterward beeing returned to himself, by & by he despatched away all those that then wear with him in his sel, and their shut himself vp, and liued with bread and water xij. yeares, neuer speaking to any person so much as one woord, vntil hee was neer vnto death, that then the other monkes desirous to receaue of him some good instructions did break open his chamber door and entred in vnto him, and prayed him that it might not bee grieuous vnto him, in this his last hower, to speak in the way of charitie, for the edification of others, and disclose vnto them in what manner so sodaynlie from so great negligence, hee was come to so great perfection, who after much intreatie, made them this answere: pardon mee yf I do not vse many words, and assure yur selues, none can euer sinne grieuously which haue the true feeling of the remembrance of death. The monkes buried him with great deuotion, but the next day following

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following, when his bones were sought by such as desired to reuerence them, they wear not found. Whereby they knew how much the feeling in deed of the remembrance of death doth please God, and what effect it woorketh, and how expedient it is for them that desire to become good: since that in one moment it can make euen those that bee verie negligent, zealously disposed and most feruent to euerie good woork. And now seeing that with more prolixitie then I ment I haue handled this first rule, the more to shew the vtilitie thereof, the shorter wil I now enforce my self to be in the rules following.

The second
rule.

TH E second principal rule of the arte to dy wel consisteth in disposing of a mannes last wil and testament, for a wyseman ought not to dy without making his testament. And although hee bee willing to make it, yet ought hee not to deferre it to the last extremitie. Therefore said Iacob to Laban, *Iustum est, vt aliquando domui meae disponam:*

Genes. 3.

disponam, that is to say: It is meet, that without any more adoe I dispose of my howse. And Esay said to Ezechias king of Iudea: *Dispone domui tua, quia, Regum 20. morietur & nō viues*, that is: set thy howse in order, for thou shalt die, and not liue. Hee that at the beginning of his sicknes maketh his testament, may the better prouyde for himself and his kinred, because he taketh the fitter oportunitie to do it with greater foresight and iudgement, and is more readdie afterward at the point of death to attend to the health of his soule.

The diuel doth his endeouour to make thee defer the making of thy testament, to the intēt that after when thou shalt be griued with thy sicknes, thou mayest also be troubled with thy children and kinred, who all seek their owne commoditie and litle care for thy soules health. Therefore yf thou bee wyse, thou wilt make thy testament so soone as thou canst: and to the end thou mayest make it as it behoueth & with the more commoditie I wil teach thee

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thee certaine secrets concerning the-
same.

First then I must put thee in remem-
brance that thou do not to much truste
vnto freindes or kinsfolkes, when they
promisse thee to do good for thy soule
after thy death, for yf in thy lyf tyme
thow wilt bee negligent to procure
help and necessary prayers for thy self,
far more negligent wil they bee when
thow arte gone. This is so playnlie
seene euerie day by manifest experiēce,
that it would seeme a thing vtterly
needles to go about to proue it.

Secondlie I am to aduertise thee that
thow cāst not make any legacies which
can bee more profitable for thy soule,
then legacies to haue masses sayd for
thee, the which is proued by all the di-
uines, & chiefly by Gabriel Beele vpon
the canon of the Masse, and by the An-
gelical Doctor S. Thomas Aquinas vpo
the fourth of the sentences. Who af-
firmethe Masse to bee alwayes auayle-
able to the soules that are in purgatorie,
yea although the priest which said it
were

were in deadlie sinne, because he as the minister; sayeth it in the person of the Churche militant, which is euer acceptable vnto God.

Thirdlie I aduise thee, that thow ordeyne and appoynt thy legacies in such wyse, as without delay after thow be dead; they may bee performed and thy wil executed; aswel for the masses, as for the almes which thow shalt leaue to be bestowed. For (as Iohn Gerson sayth) far better it is to haue them said out of hand, then to tarie diuers yeates, because the sooner they be said, the sooner the soules be deliuered out of the paynes of purgatorie.

Fourthlie I must put thee in mynde to confesse thy self, and to communicate before thow make thy testament. For when thereby thow art the more in the fauour of God, legacies of almes & masses do far more auaille thee, then yf thow weert out of the state of grace. This is grounded vpon the doctrine of S. Thomas in the fourth of the sentences, where hee saith, the satisfaction

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inioyned of the confessor made when thou art in deadly sinne doth not take away the payne of the sinne remitted: although the opinion of Scotus, which holdeth the contrarie, bee more fauorable, but yet in our case I iudge that of S. Thomas to be the more sure.

Lastly there is come to my mynde an other thing to remember thee of, which I heard of that noble capitaine Bartholomew of Bergamo, which is, that yf thou wilt make a singular good testament and a perfect preparation, to dy wel; then beare thy self alwayes in such sorte whilest thou art a liue, and let thy wordes bee so charitable direct and cleere cōcerning thy last wil in thy lyfe tyme, that after thy death no man may haue iust cause to complayne of thee. Yf thou arte a secular man in thus doing thou shalt leaue thy heyres in peace without stryf, which is the best inheritance that thou maist leaue vnto them, & moreouer thou doest therein the better prouyde for thy saluation & theirs, and therefore thou oughtest in
any

any case to obserue this good & profitable lessō in the making of thy testamēt.

But yf thou bee a spiritual man not hauing worldlie goods to distribute, thou mayest make a spiritual testamēt, after the example of many sainctes, which haue spoken in their testaments not of wordlie wealth & earthlie possessions, but of spiritual and heauenly thinges.

TH E third rule of the arte to dy wel, which is to bee practised in health, is daylie prayer, to obtayne at Gods hādes a good and laudable death. For as without God his grace no man cā do any good or meritorious woork, nor think my good thought so a good death without his grace wee can in no wyse look for. Therefore wee ought euerie day to pray vnto God, that he wil for his infinite goodnes graunt vs a good and happie end. In obseruing the custome so to pray, S. Augustine, and S. Catherine of Siena were wont to say this verse of the Psalme, which is verie

The third rule.

D 3 fit for

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fit for the purpose. *Illumina oculos meos,
ne vnquam obdormiam in morte ne quando di-
cat inimicus meus, preualui aduersus eum.*

That is, lighten myne eyes that I sleep
not in death, least that at any tyme my
enemy say I haue preuailed against
him. And yf thou canst say none other,
at least thou shalt say a *Pater noster* and
Aue Maria deuoutly euerie day; with this
intētiō that God wil geue thee grace to
dy lyke a true christian. And although it
be a thing very cōueniēt for the obtray-
ning of such singular grace to haue re-
course to the glorious mother of God,
as also to the apostles, martirs, cōfessors,
virgins & other saintes in heauē: yet ne-
uerthelesse thou oughtest particularly
to inuocate the ayd of thy good angel,
who for so much as hee hath a particu-
lar care ouer thee, wil not faile in that
so dangerous and perillous an howre
to assyst thee with a singular and spe-
cial help. Some bee accustomed to say
this prayer. *O Domine Iesu Ghrisfe depre-
cor te propter illam amaritudinem, quam pro
me misero peccatore sustinuissti in cruce, maxime
quando*

quando nobilissima anima tua egressa est de corpore tuo, miserere anima mea in egressu suo, Amen. That is: O Lord Iesu Christe, I beseech thee for that bitternes, which for mee wretched sinner thou didst endure on the crosse, espetially when thy moste noble soule went forth of thy body, haue mercy vpon my soule when it shal departe out of my body. A chanon regular of the order of S. Augustyne, after his death appearing to a freind of his, told him, that by meanes of this prayer, which hee had ordinarily in his lyfe tyme said euery day, there was graunted vnto him a verie good happie and quiet death. Yf thou shalt then daylie vse so to recommend thy self to God, to the saincts and angels, thou mayest hope neuer to be abandoned of them in that case. And although in time of pestilence or of war, thou fynde thy self depriued of all mannes help, do not doubt: For in that hower thy good angel and the saincts wil not fayle of their desired helpe in

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due tyme, as it is knowne to haue happened to many that trusted in their ayd.

The fourth
and last rule.

THE fourth rule, which ought to be obserued in health is called mortification. The deuout men that haue treated of this doctrine, wryte, that a man ought euerie day to dy, that is to say, to mortifie his proper passions & senses, as for example, one doth abuse thee in wordes, thy passion would answer him, and thou wouldest not suffer him to tread thee (as it weere) vnder his feet, but thereby thou shouldest shew thy self not to haue mortified thy affections, whereas holding thy peace and mortifying that violent motion, thou shouldest shew thy selfe to bee dead to the world, and that thy reason comaundeth ouer thy inferiour affections.

When thyne eye would see and behold a beautiful creature, yf thou restrain thy desire, thou shalt mortifie it, but

it, but yf thow suffer thy self to be carried away by sensualitie, then cāst thow not be called dead vnto the world but alieue. Therefore it is said of holy men, that yf thow desire to dy a trew christian, and at the end of thy lyfe to enioy euerlasting blisse, it behoueth thee euerie day whilest thow liuest many times to dy. And thus oftentymes dying spiritually, thow shalt learne the arte to dy wel, and safelie and without feare come to the end of thy lyfe, with good preparation, and their shalbe verified in thee the saying of blessed S. Gregorie the great, when hee said: *Non timebit facere, quod se nonerit bene didicisse*, that is to say: hee shal not feare to doe that, which hee knoweth himself to haue learned wel to do.

And thus haste thow somewhat vnderstood, how thow oughtest to prepare thy self for death in tyme of health, which is practised beforehand, and in it consisteth fowre rules or principal points, the first is called the remembrance of death, the second, the making

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making, of thy testament: the third prayer: the fourth, mortification.

And now come wee to the second parte where wee shal speak more briefly of the preparation a man ought to make; when hee beginneth to bee sick, and it conteyneth fowre other principal rules.

THE SECOND CHAPTER

Wherein is principally treated of the preparation which a man ought to make in the begining of sicknes, and conteyneth fowre principal rules.

The first rule.

TH E first rule is, that when thou feelest thy selfe depriued of health, thou do think by and by, that almightie God, who is the chief goodnes, is hee that sendeth thee this sicknes for the greater weal of thy soule, and to the end that thou shouldest leaue thy euil lyf: or els yf alreadie thou haest amended thy euil lyfe, that then thou mayest bee preserued in good lyfe with greater perfection. The wyseman sayd: *Infir-*

mitas

mitas grauis sobriam facit animam, that is to say: A grieuous sicknes maketh the soule sober. And Dauid saith: *Multiplacate sunt infirmitates eorum, postea accelerauerunt*; that is, Their infirmities weare multiplied, and afterward they made haste: Therefore this sicknes without doubt being sent thee of God for thy profit, thou oughest to receyue with great patience, and thank him for his giftes. For although these strypes and fetherlie corrections afflict and greeue the bodie, yet they cure the soule: and of this thy prayse-woorthie patience, many good fruites shal follow. First thou shalt greatly merit in the sight of God, being conformable to his iust and holie wil and pleasure, and it shalbe a satisfactiō for thy sinnes: and the more, in that thou shalt the more easilie suffer the sicknes it self, and so yf God wil that thou amēd, thou shalt sooner bee deliuered. Whereas on the contrarie part, yf thou shouldest bee impatient, thou shouldest synne, and thy sicknes should bee prolonged, and peradventure

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ture also encreased: and thow weakened by thyne impatience, shouldest then with more difficultie beare euerie litle payne or grief. To this purpose S. Augustine said: *Si Deum diligis quod facit Deum diligis*, that is: Yf thow loue God, thow louest that which God doeth.

And S. Hierome saith, *Qui cum dolore agnitudoinem suscipit, signum est quod Deum non sufficienter diligit*, that is to say: It is a signe hee doth not loue God with all his hart as hee ought to do, which receyueth sicknes with greief of mynde.

The second
rule.

TH E secōd rule of preparatiō, that ought to be made in sicknes is, so soone as thow perceyuest thy self to bee sick, that thow think thow mayest dy of this disease, and that thow therefore doe dispose thy selfe to receyue the sacraments of holy Church, as yf thow wert sure thow shouldest then dy in deed. In this case the deuill is wont to lay many stoppes to let a man to doe so great good. First hee putterh in his mynde that hee shal not dy of that sick-

nes,

nes, and that their is no peril at all. After that hee procureth the phisition to giue him too much hope of lyfe, and lykewyse all them of the howse. And his steindes and kinsfolkes to comforte him, saying, Sir bee of good cheere, for ye shalamend verie shortlie. And yf any religious man come to visitt him, they warne him or tel him, that for nothing in the world he put any feare in him, or tel him that hee is in peril to dy. All these bee woorkings of our ghostelie enemye. Therefore a wyseman so soone as hee feeleth himself sick, saith, I wil confesse my self and receyue the blessed sacrament, and prepare my self for death, and after let God woork his holy wil of mee as it pleaseth him, for that I am his creature.

But note that when hee hath made this good determination, the deuill doth not yet ceasse to make him delay so good a deed, and beginneth to moue his wyf (yf hee bee married) and his kinsfolkes to leaue them some of his worldlie substance, and they talk to him of

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him of many hard thinges , and all worldlie. In the meane while the sickness encreaseth and the sickman saith dispatche these busineses, I wil in any wyse bee confessed. In suche case I would aduyse thee to haue an eye to the principal, which is the health of thy soule, for the malice of the deuill layeth many snares to catche thee. Say not I wil first dispatche my worldlie busines and then confesse mee, because it is the deuill that maketh thee to speak so: but say I wil first confesse me and prepare for my soule, and after I wil dispose these other things of the world, because this busines of the soule doth (to say the truth) importe mee much more then a thousand worldes. And doubt not when thou shalt be confessed thou shalt haue in thee the grace of God, and bee better able then, to dispose of thy worldlie things with more iudgement and better meanes.

Now marke wel my sonne, for in this rule I wil discouer vnto thee some goodlie secretes, which commonlie are
not set

not set fourth of some deuout men
 which haue entreated of this arte to dy
 wel. All howshold and worldlie care
 beeing then set a side, I wil haue thee
 after thow haste examined thy con-
 science, to make thy confession to a
 good and learned priest, following the
 example of S. Augustine, who in his last
 sicknes, would haue none to enter into
 his chamber for some dayes together
 vntil he had made a diligent search, &
 examination of his conscience. And so
 hee had written before to a nephew of
 his, and perswaded him, that putting a
 syde all earthlie care in his sicknes, hee
 should turne himselfe wholie to God
 almightie, with great contrition: be-
 holding the blessed woundes of our
 moste merciful redeemer, and beway-
 ling & detesting al his faultes past. In this
 tyme, it should be verie good to say the
 seauē penitēcial Psalmes, as did the same
 S. Augustyne, who turning his heauie &
 pale face to the wall where the seauen
 Psalmes weere written, and beeing frō
 all other care sequestred, sayd them
 with

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with great aboundance of teares, demanding of almightie God mercie & pardon for his sinnes.

And after such a contrition and repentance for thy sinnes thou shalt then make thy confession with an exact examination of thy conscience, and after while thou art in perfect memorie thou shalt receyue the blessed sacrament, which is called in latyn *viaticum*, that is to say: a viage prouision, because it is necessarie and needful in the way by which wee haue to passe from this lyf to the next. With how great reuerence and deuotion so great a sacrament is to be receyued I wil not (for breuities sake) heere declare, but wil referre thee for this matter to the examples of the sainctes, and especially for the passage out of this lyfe to the glorious doctor S. Hierome, where thou shalt fynde with how many teares, and with how merueylous great consideration hee receyued the blessed sacrament, all which is wrytten for our example.

When now thou shalt be communicated,

nicated, immediatelic thou shalt require; that growing woors, thou mayest haue the sacrament of extreme vnction, when it shal seeme good to thy ghostly father. And heer I wil tel thee, a good note, which is that yf thou take the sacramēt of extreme vnctiō in such manner, as I haue instructed thee, and yf thou pray to our Lord aswel as thou canst, and oftentimes repeat thy prayer, and perseuer in desire vntil death, asking of God, that for his infinite mercy, and by the vertue of this holie Sacrament of extreme vnction, he wil graunt thee plenarie remission in this lyfe of all thy sinnes, that is to say, that when thy soule shaibe seperated from thy bodie, immediatly without touche of the paynes of purgatorie, thou mayest flie to the blisse of euerlasting lyfe: Iohn Gerson Chancelor of Paris, and William Altissiodorensis affirme (with whome agreeth also Peter de Palude) that in this case the sick dying with the disposition and holy preparation before mentioned, shal not feel the

E

paynes

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Psalm. 113.

paynes of purgatorie, but straight way
shal ascend to the eternal ioyes of hea-
uen. And it seemeth Cassiobrus was
of this opinion touching the plenary
remission in alleaging this verse, *Diru-
pisti Domine vincula mea, uti sacrificabo tes-
tiam laudis*, that is: thow haste broken
my bandes in sonder o lord, to thee wil
I yeeld the sacrifice of prayse, which (as
some hold opiniō) being sayd in the end
of a mannes lyf doth procure that his
sinnes be remitted, that is, as I expound
it, touching the payne: for as for the
fault; perfect contrition sufficeth. Be-
hold my welbeloued sonne how easilie
a christian may obtayne plenarie re-
mission and ful pardon of his sinnes.
See besydes how much it importeth to
knowe this arte of dying wel, and how
greatlie it profiteth how to knowe to
make preparation, with the sacraments
of holy Church. And yf thow weart at
that point that thow couldest then not
haue the sacramēts, in this case thy good
desire with the continewance of the
said prayer would suffice thee: And so
by the

by the opinion of Iohn Gerson a verie Catholike doctōr, & William Altissiodorensis thou shouldst lykewyse obtayne plenarie remission by the vertue of that prayer. Yea without the sacraments actuallie receyued. Therefore marke this notable saying, and keep it in memorie, and prayse the infinite goodnes of God, who for so short and few wordes, doth deliuer vs from the payne of so great a fyre.

THE third rule for the tyme of sickness is, that thou prepare thy self to be constant and strong against the sundrie temptatiōs, whearwith the deuil wil trouble thee. Wherefore it is to be known, according to the doctrine of diuynes, that the deuil is more diligent in tempting at the tyme of death, then in the tyme of health: for he thinking the disease to be mortal; saith to himself, yf I lose this soule at this instant, I lose it for euer, wherefore I wil not leaue to doe what I can to winne it. And so calling to him a multitude.

The third rule.

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of deuils in diuers manners they procure his damnation, laying wait euen vntil the end of his passage. First they tempt him with impatience whervnto for sorrow and payne hee is much inclined. When they cannot overcome this way they take an other and tempt him with his owne, pleasing of himself and his proper reputation, desirous to perswade him that hee is one of great perfection, and constant in his aduersities, and that hee hath done many good woorkes woorthy of great recōpence, & with this temptation deuout men are speciallie vexed, and this temptation is much to be feared, because many haue bene brought in peril by it, and many damned. Wherefore it behoueth them to haue recourse to humilitie, and to consider our owne faultes which in deed be many, and to acknowledge the mercie and goodnes of our Sauour, from whome all goodnes proceedeth without any proper merit or deseruing of ours, more ouer by diuers wayes and meanes they endeouour themselves to
make

make him think, that hee shal not dy of this infirmitie, and this they do to the end hee go not about to prepare and fortifie himself against them, and that they may take him at vnawares.

But yf thou wilt bee wyse and prouident, thou shalt prepare thy selfe in euerie least sicknes, as yf thou weart out of all doubt thou shouldest dy of that disease. And yf they see they cannot deceyue thee this way, then they set hand to greater blowes, and with faulse arguments beginne to cal thee back from the truthe of the christian faith. In this case yf thou be not verie warie, thou art like to bee caught in their nettes: therefore I giue thee warning that thou giue not care to their deceitful arguing, nor dispute with them in any wyle, because so, thou shouldest bee sodeynlie bound and take. The best remedie in this straight wil bee, with tongue & hart to say the articles of our faith, that is the Creed, & to confesse thou beleeuest all that our holie mother the Catholyke Church

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belieueſt, and ſo cauſe the goſpels to
 be red vnto thee, with this temptation
 the learned are more troubled then the
 vnlerned, therefore it is good to ſub-
 mit our vnderſtanding vnto obedience
 of faith, and not to ſearch out the truth
 therof by reaſon, but with humilitie to
 referre our ſelues to the iudgement of
 our fore-fathers and the Catholyke
 Church. Yf in this temptation of in-
 fidelitie thou ſhalt make due reſiſtance,
 then with their laſt battayle they wil
 tempt thee with deſperation, perſwa-
 ding thee that in this lyfe thou haſte
 not vſed thy ſelfe in ſuch wyſe as thou
 deſerueſt to be ſaued: and to put thee
 beſyde all hope they wil bring to thy
 memorie all thy defects and wants, and
 tel thee thy confeſſions haue not bene
 good, nor thy communications merito-
 rious, and that thou haſt not done eue-
 rie thing for the loue of God, but for
 feare of hel and for thyne owne profit.
 Then it wil be tyme to runne to the in-
 finite mercie of our louing and ſweet
 lord God, and remember thy ſelf that
 his ſonne

his sonne for our saluation did become man, and as man suffered hunger, and thirst, paynes, and torments, and finallie vpon the crosse for our saluation, an opprobrious and shameful death. Thow shalt answere then to the enemy: it is true, thow dost not deserue paradise, nor diddest woork in all thy lyfe by which thow couldest merit so great blisse, but thy merciful lord is hee, that of his infinite mercie and goodnes hath merited for thee; and purchased thee paradise, when hee died on the crosse for thy redemption. Yf thow say this, they shal remayne confounded like hellish beastes, not knowing what more to do against thy saluation: except (God permitting it) they appeare vnto thee in verie horrible and feareful shapes, to geue thee some payne and to make thee asfear'd, to the intent they may more easilie take thee in their malicious trappes, whylest thy mynde is occupied with such trouble, and greef. But yf thow wilt runne for refuge to the help of our blessed Ladie, and of thyne an-

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gel, and of thy heauenlie aduocates, they wil reddie geue thee succour, and per-
aduecture appearing vnto thee in louing
& gracious shapes, sodeynlie from their
presence euerie deuillish vision wilbe
gonne.

The fourth
rule.

TH is fourth rule of the arte to dy
wel, that ought to be obserued in
tyme of sicknesse, is the election or pro-
uision of two or of one faithfull & wel-
beloued companion or freind, eyther
seculer or religious, which in the end of
thy lyfe may be present with thee, and
assiste thee; whose office shalbe princi-
pally about three things.

The first is, that hauing committed
the charge of thy soule vnto such, in
this extremitie they wil make thee
some spiritual exhortations, comforting
and perswading thee to patience and
constancie, to the end thou mayest haue
the greater reward in heauen. for con-
forming thy self to God his holy wil &
pleasure, in this and euerie other af-
fliction. Also they shal exhort thee,
that

that all care, and all iouel or transitorie
 thinges of this world let a syde, with
 all thy hart thou bee attentive to the
 health of thy soule, thanking our lord
 God continually for his innumerable
 benefites bestowed vpon thee. Secondly
 that whilst they asist thee, they do
 make thee many good and profitable
 demaundes. First they ought to de-
 maund, yf thou truely beleeue all
 the articles of the christian faith, and
 that our holy mother the Church be-
 leeueth and holdeth, moreouer they
 ought to aske thee yf thou haue grief
 and sorrow for all thyne offences com-
 mitted against God, asking pardon with
 an humble and contrite hart, and yf
 thou purpose neuer to offend him
 more, & yf for his loue thou willingly
 pardonest all those that haue offended
 thee. And they shal also put thee in
 remembrance, that yf thou haue taken
 away the good name or the goodes of
 any person, that thou actua y yf it be
 in thy power, do without delay restore
 it. And after they shal exhort thee to

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put all thy hope and set all thy loue in our moſte mylde and louing redeemer, beſeeching him with ſeruent deſire, that hee wil giue thee perfect faith, hope and charitie, and that for the merits of his holy paſſion, and for his infinite mercie hee wil giue thee the euerlaſting glorie of heauen. And yf the ſick-man ſhould not to theſe demandes anſwere like a good chriſtian, then his choſen freindes before mentioned ſhal with all diligence do their endeouour to remoue from him euerie il apprehenſion and diſpoſition of ſpirit, perſwading him with louing & ſweet woor-des, how much it is needful at this tyme to prepare himſelf to receyue deuoutly all the ſacraments of the Church, and wholie and thorowlie to do according to the demaundes and queſtions aboue ſpecified. To the office of this faithful and deuout freind or freinds, it ſhal alſo belong to prouyde that the ſick do not dy without the ſacramentes, and that the images of the Crucifix and of our Ladie be their in preſence, and ſtād be-fore

fore the eyes of the sick: also that their
 bee holy water, with the which let all
 the chamber and the sick person be
 sprinkled, because it auayleth greatly
 against the power of the deuill. Also
 that their be red the goſpels of Chriſtes
 paſſion and ſpecially that of S. Iohn, or
 ſome other thing of the bible, and that
 hee be put in mynde of the ſaintes, and
 principallie of his aduocates and patrons
 to whome in his lyfetye hee hath had
 particuler and ſpecial deuotion, let
 their alſo be warning geuen, that in the
 chamber where the ſick lyeth their be
 no reaſoning of worldlie matters, nor
 lowd ſpeaking, but onely ſo much as is
 needful for behoof of the ſick, for then
 is tyme to pray, and not to prattle: alſo
 that none weep their, that great ſy-
 lence be kept, and that their be in
 the chamber no great multitude of per-
 ſons: they ought alſo to prohibite that
 the ſick perſon be not much moleſted
 with the viſitinges of his freindes and
 kinſfolkes, and ſpeciallie when his ſick-

nes

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nes encreaseth, and that there is in
him no great hope of lyfe.

And thus I make an end of this secōd
chapter, in the which I haue declared
the preparation called the approaching,
which ought to be made in tyme of
sicknes. And it conteyneth 4. rules: the
first is called constancie or patience: the
second deuout receyuing of the sacra-
ments of the Church: the third a wary
and good prouision against the deuils
temptations: the fourth a good electiō
or choyse of one or two faithful freinds,
that may haue diligent care of the sick.

And now in a few woordes I wil
dispatche the last preparation, declar-
ing that which is to be done, in the
passage and very last end of this present
lyfe.

T H E

THE THIRD CHAPTER,

Wherein is declared in few wordes, the last preparation which hee ought to make, that is come unto the very end of his lyfe.

IN this third chapter, wee are to speak of the preparation, which ought to be made when a man is neere the end of his lyfe, as when hee be- ginneth to enter into his agony and draweth onward to his last gaspe. This chapter conteyneth foure short rules, the which after the example of our lord Iesu Christe wee ought to obserue in this last passage of our lyfe, for wee ought to know, that as the lyfe of our Sauour hath bene geuen vs for a rule, and for the instructi.on of our lyfe: so also his death hath bene set before vs to teach vs how to dy. Therefore S. Gregorie saith that, *Omnia Christi actio nostra est instructio*, that is to say: all the actions of Christ are instructions for vs. As our lyfe then shalbe best, when it shalbe lyke to that of our redeemers, who was verie man, and verie God: so also

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also our death shalbe verie laudable, and holy when it shal haue those conditiōs, which that death of our blessed Master had, who being on the hard wood of the crosse neere vnto death; diligently obserued fower rules before his blessed soule departed from his sacred bodie.

The first rule.

THE first rule was, that spoyled & naked hee ascended the holie crosse, forsaken almoste of all, where hee would dy poor; reseruing no worldly thing for himself. So wee ought at the least, now at the last, after the example of our Sauour to renounce effectually euerie superfluous and vayne possessiō, & all worldlie & carnal loue, leauing that to great affectiō which wee weere wont to beare to wyfe and children, careing no more neyther for riches nor for honours of the world, to the end that wee bee not troobled by any thing: but in this laste period of our lyf, to think wholly vpon almighty God.

THE

TH^e second rule obserued by our lord on the crosse, was, that hee The second rule.
 prayed for himself, and for his enemies: repeating as he prayed, vnto his father, the woordes of the Psalme, *Deus, Deus meus* (respice in me) *quare me dereliquisti?* that is to say: O God my God (look vpon mee) why hast thou forsaken mee? and afterward this verse of the Psalme: *In manus tuas Domine commendo spiritum meum*, that is: Into thy handes o Lord, I commend my spirit. So ought wee to pray first for our selues & after for enemies. And at that tyme a man put in such heauines and peril of his saluation, ought neuer to cease to cal for help of our moste mercyful lord God, and of his blessed mother, of all the Angels, Patriarches, Prophets, Martyrs, Cōfessors, Virgins, and matrons, soliciting them with great grones and deep sighes, to help him in this perillous battayle and in so great necessitie: and to inuite them that they vouchsafe to accompanie his soule and guide it into the eternal tabernacles, to enioy the diuine essence,

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sence, and to reioyce with them in
euerlasting peace:

The third
rule.

TH^E third rule obserued of our redeemer Iesus Christe; was, that hee with bowing of his head, & in such manner as hee might, took leaue of his moste deer mother, and of his moste hartie freindes which were their present about the crosse, and recommended his blessed mother to her new sonne which hee gaue her. By this hee gaue vs example; to do the lyke, to wit, that when the sick person seeth himselfe to bee neer death, it is very conuenient, that hee recommend his family, as his wel-beloued wyf, and his deere children, to some freind that may counsel and he'p them. After this, all his seruants and howshold called together, let him take leaue of them, aske them forgiuenes for the il examples hee hath geuen them, and make them some good exhortation. And yf that hee be a father let him giue his fatherly blessing to his derely beloued children, saying
vnto

vnto them: my children yf ye wilbe
 good, and haue the feare of God before
 your eyes, your principal and heavenly
 Father wil neuer forsake yow. Be di-
 ligent to keep his commaundements,
 The blessing of the Father, of the
 Sonne, & of the holy Ghoste, & of our
 blessed Ladie, and of all the Saintes in
 heauen be with yow. Then taking
 euery one of them by the hand, and kis-
 sing them, and imbracing his louing
 wyf and children hee shal say: O my
 deere wyf I pray thee honour and
 feare our Lord God aboue all thinges, I
 leaue thee these our children, haue dili-
 gent care of them: vntil this tyme they
 haue bene ours, now they shalbe thine:
 yf thow wilt continew in good lyfe;
 thow shalt neuer wat the help of God.
 Be of good cheer, & do not not weep,
 for our Lord wilbe with thee: Then
 shal hee exhort his children, that they
 be obedient to their mother, and feare
 and reuerence her as they ought. After
 this he shal take leaue of them all, cau-
 sing

F

sing

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sing them to go out of his chamber, that hee may remayne alone, with his faithfull and chosen freindes which are to haue care ouer him euen to the last end of his lyfe.

The fourth
rule.
Hebr. 5.

Luc. 23.

THE fourth and last rule obserued of our Sauour in his passage, was, that (as S. Paule saith) *Cum clamore valido & lachrymis preces offerens exauditus est pro sua reuerentia*, that is to say: offering vp his prayers with a loud cry and teares, he was heard for his reuerence sake: And the text of the holy gospel saith; that our lord hauing cryed with a loud voyce, and recomended his soule to his heauenly Father (saying: Father into thy handes I commend my spirit) yeelded vp his ghoste, leauing the bodie without the soule, wherevpon is gathered, that our Sauour hath done three things in this last rule.

First hee cryed with a loud voyce: secondly hee wept: thirdly hee commended his soule to his Father, and then

then his blessed soule departed from his precious and holy bodie. All these things ought the sick man to doe, that is vpon his last passage, and in the agonie of death. So that after he hath caused his parents and frendes to retyre, hauing taken his leaue of them, hee shal first think vpon the state of his conscience, and then call vpon almighty God, not with a loud voyce, but with deep and profound sighes from the bottome of his hart, crauing pardon with mooste sorrowful teares and intyre contrition, of his creator, for all his sinnes and offences comitted against his diuynie maiesty, let him repent himself of euerie sinne he hath comitted, and with sorrowful hart aske mercie of almightie God for euerie smal negligence, bitterly also lamenting for euerie litle losse of tyme, and requiring helpe of our blessed Ladie and all the saintes: oftentimes let him say. *In manus tuas Domine commendo spiritum meum*, that is: into thy handes o Lord, I commend my spirit.

The which woordes the deuynes think to be of verie great vertue : And so by meanes of these preparations , beeing filled with good and holy desires, thou shalt come to a happy passage of death, and finally réder thy body to the earth, and thy soule to thy creator with whome thou shalt liue eternally.

When the young Merchât had heard all these rules, hee said to the Ermyte. I cannot expresse with my tongue how much your profitable wordes haue bene acceptable vnto mee. Surelie ye haue made me know thinges which I shal neuer forget, yea more then that, I shal endeuour my self through the grace of God, with all possible diligence to put in practise and execution all these 12. golden rules of the arte to dy wel, which ye haue declared vnto mee in the precedent chapters.

But I beseech yow seeing wee be in this talk of death, that ye wil answere to certayne doubtess of myne, according to your learning & the opinion of the
sacred

sacred diuynes, and as ye shalbe illumined by the holy Gholte. The Ermite answered that hee was verie wel contented, so that hee did not seek to know them of a vaine curiositie. The Merchant said: I desire to be resolued of certayne doubttes, of which the resolutions and declarations shalbe to all men profitable and pleasing, for their are none which ought not to desyre and vnderstand such doctrine, because death is common to all, and therefore ought euerie one willingly to talk and reason there of.

The Ermite then said, my sonne it is conuenient wee sit downe, because my great age requireth some rest, as also because when wee sit and repose our selues, the spirits wilbe better disposed to conceyue and more apt to vnderstand the answer and resolution to thy demaundes. Begin then, and propound in few woordes thy doubttes, the Merchant then (they beeing set downe) began to make his demaundes as followeth.

F 3 I de-

A D I A L O G V E

The first
question.

I Demaund in the first place, yf wee be all bound to desire death?

The Ermite answered, that in respect of the appetite or desire sensitiue wee be not bound: but contrarie it is in respect of the appetite or desire reasonable voluntarie and free, vnder which the appetite sensitiue ought to be both subiect & gouerned. The reason heerof is for that according to the opinion of the diuynes, wee be bound to leaue our owne lyfe, and to accept death for the certayne & sure saluation of our neighbour, much more then be wee bound to this charitie for our owne saluation, the which wee know for certayne cannot be had ordinarily, yf first wee dy not. And wee beeing bound to desire this last and eternal felicity, wee are consequently bound to desire all the meanes necessarie to the attayning thereof. And for not desiring of death with reason as afore-said, many Christians are dāned, which yf they might, would choose to liue in
this

this miserable world for euer, & would say to almightie God; keep thow thy heauen for thy self, for I care not for it, it sufficeth mee to liue heer with my freindes and kindred. Wherefore it is a thing manifest and playne, that such men loue not God. And they haue not charitie, seeing they neuer care to see his face: wherein consisteth all our true and chiefest blisse. And thus by this answer the Merchant was thorowlie satisfied: and hee said this was a good poynt, woorthy to bee wel considered of many worldlings, which are perswaded they are not bound to desire death, alleaging that the religious and perfect men be they which are bound to desire death, and in no wyse secular and wordly men. But without all doubt they be deceyued, for wee are therevnto all bound indifferentlie.

TH E second question was whether wee ought to haue an ill opinion of those that dy vnwillingly: The second question.

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The Ermite answered, saying, my sonne take heed to my woordes, for in this place I wil tel thee another point, which as I think is of very few vnderstood. Assure thy self it is not lawfull, to desire long lyfe, except it bee to make some spiritual fruit, eyther in himself or others : wherefore when-soeuer a sickman dyeth vnwillingly, and that hee desireth the prolonging of his lyfe principally to other end then to do spiritual good, eyther in himself or in others, I say that in this case hee sinneth greatly: my reason is, for that yf hee had the vertues of hope and charitie, hee would more desire to bee ioyned with his God, then any other thing that is not in any sorte giuen or ordayned to that end, that is, the coniunction and vnion with the soueraigne good. It is needful then to satisfy thy demaund with a distinction: wherefore I say vnto thee, when a sick man dyeth vnwillingly, to the end hee would abyde in this world to ioy and

and triumphe & not to the end to amend his lyfe, nor yet to help others: of such an one a man cannot but haue a sinister and ill opinion, because it is a signe hee hath not charitie toward his creator. But when the sick person desireth his lyfe may bee prolonged to do penance for his sinnes, or to haue tyme to merit more, or to come more in Gods fauour, or els to help others, after the example of S. Paule, S. Martin, & diuers holy men, of such a man (so as hee be confirmable to God his holy wil and pleasure) we ought to haue a good and holy opinion, because hee hath his desires agreable vnto charitie.

Hereunto replied the Merchant; yf this be so then are but few saued, because few they be which desire not to haue long lyfe, to triumphe heer in ioy, and to get worldly riches and honours. Therefore these things ye tell mee seeme vnto mee verie strange and difficult. To this answered the good Ermyte, saying, my sonne I graunt thee,

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that few are saued, but yet that which I tell thee is true, and taken out of the doctrine of holy diuynes, which to auoyd tediousnes I name not, nor yet goe I about to proue at length this my saying, because it is a thing verie palpa- ble, and wel knowne to deuout & holy persons.

The third
question.

THE third question was, whether wee ought to haue an ill opinion of them that at the last end of their lyf do lose the vse of reason, & many tymes do vtter vaine and il speeches.

The Ermite answered with distinc- tion, saying, that of these wee ought to say as of them which in health become mad, and dy in their madnes, who yf they weare in state of grace, when they losse the vse of reason, & so dyed, they are saued: but yf then they wear in mortal sinne and so dyed they be with- out all doubt damned in hel. And note for our purpose, that the iust iudge our Lord Iesus Christe suffereth somtymes
some

some great sinners, in their last sicknes to lose the vse of reason in iust iudgement, to the intent that as in their lyfe tyme they haue not bene myndful of almightie God, so in their death they should not remember themseluee. This is that which S. Augustine said: *Hac animaduersione percutitur peccator, ut moriens obliuiscatur sui, qui dū viueret oblitus est Dei*, that is to say: with this punishment the sinner is stricken, that dying hee forgetteth himself, which whilest hee liued did forget almighty God. Such men as these hauing liued beastly and without reason, for their woorthie punishment ought to dy as brute beastes; without any good preparatiō, & therefore without confession and communion, and without any signe of contrition: oftentimes with blasphemies and ill woordes they passe out of this miserable lyfe; to the more miserable and euerlasting paine of hell. On the contrary parte it happeneth somtymes to some iust and holy persons, that in
the

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the end of his lyfe, through the great mercie of God, being in state of grace, hee loseth the vse of reason, and becometh frantick, and speaketh many foule and vnseemely woordes, God who is merciful, suffereth this to fall vnto him for his profit, and of compassion to the end hee feele not the great payne of his sicknesse, and that the deuils may not haue occasion to afflict him with temptations, after the losse of the vse of reason. God almightie of his benignitie vseth this mercy with him that hath bene good, and is of nature fearful and frayle, deliuering him by this mean from the grief of the sicknes, which hee doth not feele so much when his bodie is without vse of reason: and making him vnable to receyue the deuils temptations, because he that is without vse of reason doth not sinne. And say hee or do hee what hee wil, yea though hee vtter woordes against God in that tyme, it is not imputed vnto him for sinne, but it is inoughe
for

for him whē hee had his vnderſtāding,
that hee had true cōtrition for his ſin-
nes, and was in the grace and fauour
of God.

THE fourth question was, whether wee ought to thinke il of them, The fourth question.
that dy of ſodayne or violent death.

The Ermyte answered, that accor-
ding to the iudgement of S. Augustine.
Mors mala dicenda non eſt, quam bona vita
preceſſit, that is to ſay: That death is not
to be eſteemed il, which a good lyfe
hath gonne before. Alwayes when a
man hath lyued wel, and at the point of
death is without deadlie ſinne, ſuch a
death ought to be eſteemed good: be-
cauſe, *Precioſa in cōſpectu Domini mors ſan-*
ctorum eius, that is to ſay: precious in our
Lords ſight is the death of his ſain-
tes, So as let a man dy of what kynde
of death ſo euer it bee, eyther of fire, or
water, or ſwoord, or peſtilence, or
poyſon, or ſodaynly, or lingringly, al-
wayes his death is ſaid to be holy and
pretious

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pretious when hee dyeth in the state of grace. Wee haue example of this in many holy confessors & martirs, which (in respect of the world) haue dyed ignominious and shameful deathes; and neuerthelesse they are now happy with God in heauen. And thesame also happened to our Lord Iesus Christe, to whome as yf hee had bene the prince of thieues, was allotted by the wicked and obitinate Iewes, the infamous death of the crosse. And for the contrarie hee saith, that alwayes of wysemen that death is iudged il, when one dyeth in mortal sinne: although hee haue a quiet and honourable death, to the sight of the world, and bee in disgrace with almightie God: and alwayes by holy men that death is iudged the wurst, because as Dauid saith, *Mors peccatorum pessima*, the death of sinners is the most euil. All deathes then be ill, when men dy in deadly sinne: and contrariwise euerie kynde of death is good and holy, when a man dyeth in the fauour of almightie God.

THE

TH E fift question was, whether it be lawful to desire a man when hee dyeth, that after death hee wil appeare vnto thee, and tel thee his estate. The fift question.

The Ermite answered, that hee found to this question two contrarie answers giuen by the Doctors. The one is of the Angelical Doctor S. Thomas, In quodlibeti. who saith, that when there is not ioy-
ned withal any curiositie or infidelitie, but onely a careful desire to know the state of him that dyeth, then is it law-
ful to require such a thing. The other answer cōtrarie; is of Henry de Ascia, who saith that it is not a thing lawful, because it can hardly come but of a-
vayne curiositie; and peradventure of infidelitie, to be assured of the lyfe to come, and besydes that, hee putteth himself in peril to be deluded of the deuil, who many tymes appeareth in forme and shape of the dead, and reuealeth false things. And therefore wee read in the gospel, that Abraham would not permit that any reuelation or ap-
parition

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paration should be made vnto the brethren of the wicked riche man, who prayed him to send some one that was dead vnto them (that yet liued) to aduertise them of his miserable state. To whome Abraham answered, *Habent Moysen & Prophetas, audiant illos*, that is to say: They haue Moyses & the Prophetes, let them heare them. But it seemeth vnto mee that when a man is not moued, neyther of infidelitie, nor of curiositie, but onely for a spiritual consolation, and to fulfil without offence to God, a desire to know such a thing, that this is no sinne. Notwithstanding hold thow that opinion which moste pleaseth thee, so that thow haue the vertue of humilitie, ioyned with godly and holy desire.

The sixt
question.

TH E sixt question was, whether hee that hath alwayes liued il, & neuer hath made preparation for death, being now at the point of death, may at that instant sufficiently prepare himself to dy. The

dy. The Ermite answered, saying, sonne, so long as a man liueth and hath the vse of reason; hee may alwayes dispose and prepare himself to dy wel. But in truth I say vnto thee, that of ten thousand men that delay it to the last instant, their is not one saued. This is the iudgement of S. Hierome, and St. Augustine, and verie wel knowne and manifest to other holy doctors, therefore I wil not go about to multiplie wordes in vayne.

THE seuenth question was, whether the deuill do appeare to all those that dy. The Ermite answered, saying, that ordinarily the deuils appeare to all; in the end of their lyues, as may be proued by the authoritie of diuers holy men. The ordinary glosse explicating these woordes of Geneses. *Tu insidiaberis calcaneo eius:* that is, Thou shalt ly in wayt euen at his heel, saith, that this is to be vnderstood to be at the end of mannes lyf.

The seuenth question.

Genes. 3.

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To

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To the same purpose Ecclesiasticus also saith, *Sunt spiritus qui ad vindictam creati sunt, & in tempore consummationis effundunt virtutem suam*, that is to say: their be spirits which were created for reuenge, and at the tyme of consumation they do shew their force: which authority S. Vincent and other Doctors expound of deuils that appeare at the tyme of death. And S. Gregorie saith, that the deuil so much the more diligently tempteth a man in the end of his lyfe, as he knoweth hee hath lesse tyme to tempt him.

The same S. Gregorie also wryteth that the deuil in the end of lyfe appeereth aswel to the good as the euil; yea and that hee durst appeer to Christe himself beeing on the crosse. If then this wicked spirit came to Christe on the crosse, how much more boldly wil hee appeere to all other? yf it be not that some through the spetial grace and priuiledge of almighty God be exempted from such a diuelish apparition

tion, as wee read of our blessed Ladie, in some bookes of smalle authoritie, that she asked and obtayned of her blessed sonne, that at her death she should not see any wicked spirit or deuill.

THIS eight question was, whether our Sauour Christe discend corporally to the particuler iudgment of all those that dy.

The eight
question.

The Ermite answered, that to some it seemeth hee doth, and they confirme their opinion with authoritie of holy scripture, in the actes of the Apostles: where it is said of our Lord. *Ipse est qui* A& 10.
constitutus est à Deo, iudex viuorum & mortuorum, that is to say: it is hee that is appointed of God the iudge of the quick and the dead. And in S. Iohn the 5. Chap. it is written: *Pater omne iudicium dedit filio*, that is to say, God the father gaue all iudgement to his sonne. But to some other this opinion seemeth not credible, because it happeneth that in one and the self same tyme diuers per-

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sons dy in diuers places, and it is not conuenable that Christes humanitie in one instant should bee to this end in so many places, and therefore they say, our blessed Sauour doth not discend personally to giue this particuler iudgmēt, but rather committeth that office to the good Angel that is giuen vs for our gard, giuing him authoritie as iudge, to end and execute the proces and sentences to him appoynted, and the Angel, so made iudge, condemneth or absolueeth the soule according to iustice: and after guideth it to the place assigned, eyther in heauen, in hell, or in purgatorie, according as it hath deserued. But to the vniuersal iudgment, our blessed Sauour himself wil discend and iudge the quick and the dead. And in this sence they expound the authoritie before aleaged. .

The nynt
question.

TH E nynt question was, whether our Sauour Christe appeare at the hower of death generallie to all men, good and il.

The

The Ermite answered that some great doctors haue said that hee dothe, and to approue thesame they alleage the authoritie of Pope Innocent the third in the second book, *de conditione uilitatis humane*: that is of the misery of man, where it is said that all men, as wel good as bad do see Iesus Christe before the soule go out of the bodie. The good to their great consolation and the euil to their great confusion, to the end that by such apparance they may be ashamed to haue lost through their negligence the precious fruit of their redemption. And albeit this bee the opinion of very famous doctors yet do I not fynde it sufficiently confirmed by authority of holy scripture: & for this reason there are others that do not concur in this opinion; though yet very Godly and deuout. About this matter then I wil make none other resolution, but that I hold for certayne, that our benigne and merciful redeemer appeareth to many in the end of their

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lyues as by innumerable examples and approued histories it may be veresfyed, but that hee appeareth to all vniuersally, I neyther affirme nor deny.

The tenth
question.

TH E tenth was, whether the particuler iudgement bee immediatly after the soule is gon out of the bodie, or that there bee some space of tyme before the sentence of thesaid iudgement be giuen.

The Ermite answered, that ordinarie without delay after the soule be separated from the bodie it receyueth his particuler iudgment, with the sentence of damnation or saluation, according to the condition of his merits. But Verie trew it is, that *Omnia regula patitur exceptionem*, cuery rule suffereth exception. Therefore some soules after their separation attend a good space before their particuler iudgement be giuen, as wee read of a famous Doctor, of Paris who was reputed a man of holy lyfe, but beeing dead, whylest they made his funeral-

funeralles in the Churche, hee lifted vp his head as he lay on the beere, in the presence of many people, & a great number of maisters & Doctors in diuinitie, and diuers schollers, and said, *Ad iudicium vocatus sum*: that is, I am called to iudgement: and then layd himself down againe, wherevpō it was ordayned that hee should not be buried vntil the next day, and so the day following hee did the like, for lifting vp his head againe hee said, *Iudicatus sum*: I am iudged. And therevpon his burial was deferred til the third day, when as hee in lyke manner (as twyce before) lifting vp his head said aloud, *Condemnatus sum*: I am condemned, whereby it is manifest, that this particuler iudgement continued for the space of three dayes. Through the which great miracle sundry doctors & schollers left the world, & went into the wildernes, where they began the first foundation of the order of the Carthusians; otherwise called the monkes of the Charterhows.

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The eleuēth
question.

THE eleuēth questiō was, yf when this particuler iudgement is done, and the sentence giuen; the soule be carried by and by to the place appoynted.

The Ermite answered, that the hol'y Catholike Church holdeth and firmly beleeueth, that our soules beeing departed out of our bodies; do after their particular iudgemēts ordinarily passe vnto the place of euerlasting ioy or paine, according to their merites or demerits. And the reason hereof is, for that it is the soule that principally synneth or meriteth, and the bodie without it cannot sinne nor merit: and therefore it is not against reason, that the soule without the bodie, receyue eyther good or euil, vntil the day of the vniuersal iudgement: it sufficeth that afterward at the tyme of the vniuersal iudgement beeing vnited with the bodie it be therewith for euer eyther saued or damned. The sacred diuynes in the fourth of the sentences do proue this our Catholike conclusion with reasons, authorities,

rityes, and authentical histories: but in this place onely the authority of the scriptures is sufficient for vs, as it apeareth in the 23. of S. Luke, where our Sauour Christe said to the good theef, *Hodie mecum eris in paradiso*: This day thou shalt bee with mee in paradise; hee said not at the end of the world, but this day. And Iob speaking of wordlings said, *Ducunt in bonis dies suos, & in puncto ad infernum descendunt*, that is to say: they spend their dayes in pleasures, and in a momēt they descend into hel. Whereby it apeareth that whylest they bee in their triumphes and ioyes, sodeynlie in the twinckling of an eye they fall into hel.

THE twelfth question was, yf all they that dy do suffer equal payne and anguish in the agonie of death. The twelfth question.

The Hermite answered nō as it appeareth in some olde men which dy easily, and also some that seeme to dy sleeping, and some whilest they bee in

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an ex-

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an extasie or traunce: as S. Augustine declareth in his book, *De ciuitate Dei*. Moreouer it happeneth somtymes that one aliue and in health doth endure greater payne, then an other in the tyme of his death, and it is iudged of Wysemen, that oftentymes it is a greater difficulty to beare the troubles and miseries of this lyfe, then dying to loose the lyfe of the bodie. So as in this respect; there haue bene many holy Confessors that haue suffered more greuous afflictions then some martirs.

Wee may therefore think, that there is no man, who eyther before his death, or at the tyme of his death, or at least after death, doth not suffer excessiue grief and great torment.

When the youngman had wel vnderstood all these things aforesaid, hee would yet haue propounded other questions, but the Ermite feeling himselfe wearie, aswel for his great age as also for his long talk, prayed him, that hee would bee content to aske him

him no more, but rather that hee would do his endeavour to put in execution that, which hee had all readie tolde him, for woordes without deedes are litle profitable, and to such as haue a good wil to do wel it is not needful to vse many persuations; but breefly to tel them their dueties.

Then the youngman with great reuerence and humility did vpon his knees giue thanks vnto the good Ermite, for so many his good & holy lessons, & promised him to make it apeer, that his long discours should not bee vnprofitable and without great fruit, And so hauing had his blessing took his leaue, and without delay, desirous to giue himself wholie to learne to dy wel, distributed all his riches to poor orphans, Churches and hospitalles, and forsaking this miserable and deceyuing world entred into religion, where hee continewed a long tyme, and diligently obserued the aforesaid rules, til at length hauing liued long and ver-
tuously,

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monfly, hee happely rendred his soule
into the handes of this creator, to
whome bee all honour and glorie
world without-end,
Amen.

F I N I S.



